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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and Incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," *Incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXIX. FEBRUARY, 1908 NO. 2.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

"ONE of the most significant signs of the world's progress," says the *Arya Messenger*, "is the dawn of light among Mohammedan women, who are to all intents and purposes the worst prisoners of the Moslem world. Mrs. Ali, a Mohammedan lady, appeals to Indian Moslems, calling them to awake from the slumber of ages and 'walk with the time.' She pleads most particularly the cause of education among her co-religionists, with a special reference to the Girls' School at Aligarh. It may be hoped that the time is not distant when the educated Indian Moslem ladies will march side by side with their Hindu and Parsee sisters on the path of progress. Then will have been achieved, to the infinite credit of the British rule in India, what could not have been dreamed of in those days when Moslem power was at its zenith."

"REMARKABLE," says Rev. G. H. Rouse, D.D., of Calcutta, "has been the progress of zenana missions. There are now 1,100 zenana missionaries and 5,000 Indian women-workers where fifty years ago there were none. Sunday-schools have also advanced in a wonderful way, and to-day the scholars number nearly 400,000. The aborigines fifty years ago were scarcely touched, but a great amount of far-reaching and fruitful work has been accomplished among these tribes."

THE recent revival among the Indian Christians "has developed a church whose membership is made up of men with an experience, a conscience and character. The increase of wealth of the Indian church has been vast and blessed in these last few months.

"The second feature in the revival is the preparation of an adequate native agency for early evangelization. The young people on the mission field, and particularly those in school and college, are conscious of God's call to mission service. In Southern Asia there is a Christian community of nearly two hundred thousand now in the Indian part of the field alone, where three hundred young men are under definite promise to enter mission service, and even a larger number of young women."

AT the Centenary these figures were emphasized: "There are 2,600 non-Christian Chinese to every one who has taken the Christian name. Of the 2,033 walled cities in the empire, 1,557 have as yet no resident missionary, while the towns and villages in which there is no center of Gospel light are numbered by tens of thousands. Another vivid picture was furnished by an estimate that at last year's rate it would take 160 years to supply every person in China with a copy or even a portion of Scripture, and after 100 years of work 999 people out of every 1,000 could have no Bible, even if every copy ever printed were still in use."

OUR missionary party sailing to India October 13, arrived in Bombay November 2. Miss May writes: "Notwithstanding the troubled waters for two days on the Indian Ocean, owing to a cyclone which had preceded us, not one of us was seasick, and we have realized that our friends at home were praying for us. As soon as the worst part of the Bay of Biscay was over, I started our new missionaries on their language study, and the prospect of their success is most encouraging."

PIERSON CHAPEL BIBLE SCHOOL, 212 BLUFF, YOKOHAMA.

IN EASTERN LANDS

JAPAN—YOKOHAMA.

OUR THIRD CONFERENCE FOR BIBLE WORKERS.

By Miss S. A. Pratt.

THE first week in October was filled with red letter days for each one who attended our Conference. I cannot adequately describe the meetings, which were attended not only by our own Bible students and Bible women, but by students from all the schools in Yokohama.

On Monday evening we had our welcome meeting for our new missionary, Miss Alward. The Pierson Chapel was filled with students and friends, and there were speeches from a number representing them. A special song composed for the occasion was sung, and a poem written by one of the second-year students was presented.

To the surprise and pleasure of the Japanese, Miss Alward replied with a few words in their own language. Afterward we had a native feast of rice, seaweed and fish, and were then entertained by some tableaux which the Bible students had prepared.

The Conference began on Tuesday morning with a devotional exercise, and I gave as the keynote, "That He Might be Lord." This was followed by an address on the "Qualifications of an Evangelist," and reports from our country stations.

I would like to give you an idea of the work of one of our Bible women. Every day she has a children's meeting, attended by forty or fifty, besides several older people who have come to listen, others standing outside. Sunday is a busy day for them. At eight o'clock there is a Sunday-school held in the preaching place, attended by ninety children. After church at ten o'clock, she goes to a factory and teaches a hundred girls hymns, and gives them a short talk. At two there is another Sunday-school, after which she goes to the Hospital to sing and talk to the patients. At seven in the evening there is a Bible study class. Every day she visits in the home of people who are interested in the Christian religion and has a woman's meeting.

Our Chapel was filled at three o'clock with enthusiastic students who came to hear Mr. Tamura, an authority on Sunday School work. He began with stating the object of the Sunday-School and then spoke of the Mission of Women Evangelists.

Wednesday was another bright, beautiful day. All the speakers gave addresses on "Methods of Work." During the Conference

the music was in charge of two of the Bible-Training-School graduates.

Thursday was a never-to-be-forgotten day. A solemn prayer meeting in which many joined came first. The "Question Box" was well patronized, every question receiving special attention from a prominent Tokyo pastor and teacher. This was followed by a talk on "Christ the Living Stone." Our afternoon session was one of great power. After a searching talk on prayer we had a wonderful consecration service.

Pierson Chapel was filled to overflowing, two hundred and fifty being present. Who but God knows the new resolves made, deep purposes formed, and greater visions seen of the possibilities in God's work.

Could you have seen the merry party starting from the Bible-School on Friday morning, you would have been tempted to go with us. Teachers and scholars, fifty-five in all, walked to the station and filled a car bound for the caves Totuska. The weather was all that could be desired, and the scenery fine, for the rice was just ready for reaping. We walked between rice-fields to the temple where the caves are to be seen. After lunch, parties of six, each with a guide, explored these caves and admired the carving of temple scenes, flowers and birds, all done by an old priest many years ago.

One of the meetings I most enjoyed was for praise and testimony held on Saturday morning. One young woman who had spent the Summer at her home said that her relatives had tried to hinder her from returning to the school, but lately she had received the good news that her people had begun to be interested in Christianity.

Another said that God had taught her more deeply the lack of consecration in her life, and her own weakness. She wished to go back to her difficult field, with courage to fight on as a good soldier of Jesus Christ.

One of this year's graduates who has come out from much trial in a heathen family, spoke of the blessing the Conference has been to her, of new lessons learned and, if God permitted, said she would like to be a worker for Him all her life.

An old Bible woman said she had never been especially interested in children's work, but during the meetings she had become convinced of the great importance of it. As she had seen the small door leading into the Caves of Totsuka she had been strongly reminded of Christ, the Door, the only way of entrance.

Another graduate, gifted in music, gave an interesting testimony, saying that her mother had died when she was very young, and she had missed a mother's love and care, but that God had led her to our Bible-Training-School and that her life had become fuller and richer, and she felt that in evangelistic work more love was needed. Many prayers and hymns closed this service.

The Bible women are now in their different fields of work. Pray for them and for the students in the BibleTraining-School that each one may be filled with the spirit of Christ and be used for His glory.

INDIA—JHANSI.

MRS. HARRIET REE.

Matron of the Mary S. Ackerman-Hoyt Memorial Hospital

By Dr. Alice Ernst.

SHORTLY after my first arrival in India, in 1889, a young Eurasian girl from Assam, was sent by her brother as a boarder to our Calcutta Orphanage, for their parents had recently died, and he could make no suitable provision for her protection and education in the tea-garden where he worked. This girl was Harriet Invoye, a name familiar to many of the friends of our Mission on account of her long and faithful association with our medical work in India, both in Calcutta and in Jhansi.

After staying at our Orphanage for two years, where she lived with the Bengali girls and spoke their language fluently, and acquired a fair knowledge of English, she left, to live with relatives and to continue her English studies.

In the meantime I had opened a Dispensary in Calcutta, near the Orphanage, to which crowds of women and children were coming. For this work I could only secure one or two untrained helpers, and these often proved themselves so unreliable that after months of careful teaching their services had to be dispensed with, and others not much better given a trial. So many changes had to be made that finally I despaired of getting any permanent helper, when Miss Gardner happened to mention Harriet as a thoroughly good girl and one likely to suit. She consented to try the work and then my difficulties began to disappear, for being a careful and painstaking girl she quickly learned how to put up prescriptions and in other ways made herself invaluable to me. I never knew her to shirk a duty or disobey an order, and she never gave me

trouble about her food or quarreled with the other helpers, as her predecessors had so frequently done.

The joyful news of Dr. Hoyt's gift for a Hospital now reached me, and it having been decided that I should first take furlough before beginning its erection, the question as to what was to become of Harriet during my absence in America, had to be decided. Other Societies having medical work were eager to take her, but I knew if she went to them she would be lost to us, and I had suffered too much at the hands of incompetent assistants to be willing to let her go. So I decided not only to retain her, but to make her still more efficient for the enlarged work of the future, and with this in view I sent her to Ludhiama to be trained in nursing and obstetrics. During her two years of study there she received a Mission Scholarship of $5.00 per month, with the agreement that she was to return to our Mission and work four years for a nominal salary. This promise she not only faithfully kept, but remained nearly two years longer, though tempting offers had reached her from others who knew her value. She was married from our Mission Bungalow in September, 1903, to a retired European Corporal, Robert Ree, and went to live at Jubbalpore.

Here she employed her spare time for the Master, by helping in a Mission Dispensary and by holding Bible classes for servants. After only three years of married life, during which she lost her only child and her husband, she came back to our Mission, and has taken up the responsible position of Matron of our Hospital.

When I tell you some of the duties she performs you will understand how thankful we are that God has given us such an efficient assistant, and such an earnest Christian woman to be constantly at the Hospital.

At 6:30 A. M. she conducts prayers for the Hospital servants, then she watches the cows milked, otherwise their owners would water the milk and cheat in every possible way. She buys all the food for the patients, gives out each day's supply, watches that it is properly cooked, and when it is ready to be served sees that each patient gets her right amount, and then returns thanks to the kind Giver. The food for the patients able to walk is served on the back veranda of the Hospital, each woman bringing her own plate and cup, and sitting beside them while they are being filled, the whole forming nearly a circle around the cook and Mrs. Ree; then when all are silent, with bowed heads a prayer is offered and each one takes up her plate, goes to some part of the veranda or under one of our numerous large trees, and eats by herself. This, each eating by herself, is an Indian custom, and we do not interfere with it.

When the cleaning of the Wards has been attended to, Mrs. Ree begins her sewing class, pressing all patients well enough into service. She sits in their midst, keeps them all happy, and teaches by word and example how we should live useful lives, pleasing to God and helpful to our fellow beings. Many of the women have never learned to sew; these she teaches with great kindness and patience, thus enlarging narrow lives and making them more helpful to their families. She sees all the men relatives of the patients, and takes great pains that while visiting their own wives they do not see the faces of the other women, which is against the customs of India. She gives regular evangelistic instruction to all the patients, and has family prayers in the large Ward every night. She wins the confidence of the patients, cheers them in their sufferings, and makes them feel she is their friend. A Mohammedan woman requiring a severe operation recently, especially asked that Mrs. Ree might be near her while she was under chloroform.

The nurses and servants respect her authority, so that she can settle many matters that were formerly brought to me. Many patients are coming to us by train from distant cities, and Mrs. Ree helps me greatly by meeting them and seeing them off. This is a responsibility that we could only give to a thoroughly trusted assistant, but when Mrs. Ree goes to the station I know that everything will be rightly done, even as if one of the missionaries went. Then in emergencies she can carry on our Dispensary at Sipri, which is at times a great help to us. From these facts, and many more, you will understand what a treasure Mrs. Harriet Ree is to us.

When she was free to come back to us we took her, though there were no available funds for her salary. I do not think that I am putting it too strongly when I say that her services are indispensable to the best good of our Hospital, and so our Heavenly Father must wish us to have her. If it is His will for her to be with us, it must also be His will that some child or children of His will give her support. At present I cannot think of $300 a year being put to better service for the Master than in supporting a widowed child of His, in a place of such responsibility and power for Him.

HOME NOTES

FAR-REACHING RESULTS.

ONE of the most inspired statements of the results of Missionary work may be found in "Christian Missions and Social Progress," by Dr. James L. Dennis, of which the following selection is given:

"The introduction of the Christian view of life and duty is sure to signalize an intelligent change of attitude toward many questions which had been forever settled in accord with the old lines of petrified public opinion. Womanhood assumes a new value and shows capabilities of charming and ennobling transformation which commands the enlightened approval of all; child-life becomes more sacred and infinitely happier and brighter; a sense of the beautiful is awakened and dull minds discover a new attraction in the charms of nature. A flower once trampled upon is now an object of interest and care."

Thus graphically sketched is the wondrous change that passes over every convert to Christianity from heathenism. One has but to look at the stolid faces found in zenanas where no light of life has entered, or among the heathen women of Japan and China, where the absorption into Nirvana is the creed impressed upon them from childhood, to realize the deadening influence of false religions. Let the love of our Saviour and His sacrifice for the world dawn on their souls, an irradiation of the countenance, a responsiveness to holy influences works a mighty transformation. Easy is it to see which one in a motley crowd in the East has come to this transcending influence and absorbed it in her daily living.

If the noblest, most inspired lives are those struggling up to a lofty ideal, what more priceless privilege can be sought than teaching the down-trodden and benighted women of heathendom where such ideals may be found?

Bishop H. W. Warren strikes a high keynote when he tells us: "The highest incentives are required in order that men may do the highest work. The greatest achievement in the universe is bringing the hearts of this vast human race to the bosom of the loving Christ. The incentives are as great as the work is difficult; there is ignorance to lighten, hearts to win, and wills to bring into sweet submission, but the chief, all absorbing motive is the love of Christ. In other campaigns the invading army is exhausted and weaker for every battle and every mile advanced. But in this warfare soldiers are strengthened by every fight. Passing through the valley of weeping they go from strength to strength. The work is difficult, of a high order, eternal, open to the most lowly and the most lofty, productive of strength in the workers and inspired and cheered by a glowing love for Christ, it is glorified by a present personal co-operation of the ever blessed Lord. The promise of the King of the Universe, 'Lo, I am with you alway, even unto the end of the world' is still operative. It glorifies every kind of toil and toiler. Blessed is the one who enters into this partnership."

THE TIE THAT BINDS.

DO you read the MISSIONARY LINK, and do you know that it is the oldest foreign missionary periodical for women in this country, being issued on the organization of the *Woman's Union Missionary Society* in 1860?

You answer, "There are so many missionary magazines no one has time to read them." True, but this one is short and compact, and will not absorb many moments of even an overcrowded day. And did it ever occur to you that this is the only channel whereby you can keep in touch with the missionaries and varied work of our Union? The pages are full of very striking scenes through which they pass daily, many of them leading to wondrous results which you are hoping and praying for.

Do you remember how in our late Spanish war you searched breathlessly the war bulletins for news of defeat or victory? To you it was of vital importance to know when a crisis came and how it turned. Here you are committed to a mighty warfare on which eternal results hang. Shall it not awaken in you some enthusiasm to know of our triumphs in that conflict?

Perhaps you do read and pay for our little messenger. If so, can you not so heartily endorse it that some one else will do the same? There are our Mission Bands who give liberally and yet whose individuals never think of our little messenger; and they could have it at greatly reduced rates, thirty cents each for clubs.

What will you do for it in 1908? Let us hear what.

COMMON HONESTY AND FOREIGN MISSIONS.

By ROBERT E. SPEER.

IF Christ be to us what our Christian faith affirms, what is the denial of Him to the nations or the withholding of Him from nations, but the grossest form of cruelty and wrong? He is the only Saviour of men from their sins. We declare: "There is none other Name given under heaven among men by which we must be saved." We read in our churches and in our homes out of a book we call divine. But if this is true, or we believe it to be true, the missionary enterprise follows as a matter not of spiritual enduement or revival, but of simple honesty. Christianity is a religion of salvation. It claims to be able to save the world. It claims that it alone can save the world. For it to neglect to endeavor to do so, is an abdication of its pre-eminent place. Universality cannot longer be acknowledged to belong to it. Its Christ shrivels into a little ethnic Saviour.

In common honesty, the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world, He is not able to save a single soul. If He can save a soul, it is awful to withhold Him from any, even the lowest. And no soul can honorably claim His power in his behalf, who proposes, when he has secured it, to let the rest of mankind struggle on without the Saviour whom he believes to be unique and indispensable, but whom he is content to have obtained for himself alone.

Or rather, for this truth should be stated reversely, every man, Christian or not, in a land like ours, owes so much to Christ, in the way of personal salvation, renewing moral teaching, holy, civilizing power and general enlightenment, that in common honesty he ought to desire to pass his blessings on to his brethren. For Christ and all that flows from Him is in the nature of a trust, vested in the Church for the benefit of the whole world and the human race. To withhold from men what God has given, and what is in our hands as trustees for all mankind, is what, to put it candidly, men denounce as dishonesty in lower spheres of life. Can that be tolerable with God that is abominable with man?

THE BIBLE IN CHINA.

AN important address on this subject was given at the China Centenary by Rev. John H. Ritson, Secretary of the British and Foreign Bible Society, who summed up the situation in the words: "China needs the knowledge of God in Jesus Christ." He showed that most of what passes for religion in China is doomed to die, and called for the giving to the people of the One Religion that meets the universal need, before they learn to despise all religions. It is impossible to evangelize China through the foreign missionary. Chinese Christians must do the work through Christian literature, especially through the printed Gospel. The Bible must be made the Book of the Chinese people, and the Chinese must be made a people of the Book.

MEMORIAL.

A VALUABLE life has ended a service in the church militant to inherit her reward in the church triumphant. Mrs. C. C. Hine, one of our honored vice-presidents since 1891, and president of our Newark Auxiliary since 1889, died suddenly December 11th.

In 1870 we received many contributions to our treasury through her efforts with her Sunday-school class and a Mission Band which flourished under her inspiring leadership. Failing health and eyesight prevented her meeting with us for some time, but those of us who were privileged to hear her uplifting prayers at our Anniversary gatherings, realized how close was her walk with God. No service was too simple for her to offer, provided the cause she so loved was advanced, and many of us recall her loving commendations and wise counsel. With the Prophet we ejaculate, "Help, Lord, for the godly ceaseth."

THE closing month of last year Mrs. William H. Woodruff, one of our early friends, passed into glory. In 1862 she became a collector in our Newark Auxiliary, and her enthusiasm was contagious in every circle she touched. Amply able to give the twenty-dollar pledge, she wisely said: "It will be more far-reaching if twenty friends give one dollar each." And so she went on widening her circle of influence, never losing hold of the cause, keeping it ever in her prayers, until in the fullness of years, she went to meet the Master whose cause she championed with every power.

HINDU SCHOOL.

FOR MISSION BANDS

A DAY WITH A DÁI.

By ALICE E. WISHART.

THE Dái is by no means the smallest and least to be considered factor in city day-school work. She is a very important person, since the attendance of the schools largely depends on her faithfulness. She must be a woman whom the parents of our little girls can trust to take them safely to and from school. She has trials of her own, and her work is not always easy, for children are children the world over, and if the roll shows that the daily attendance is not up to the average, the Examiner must know why.

It is good to know by actual experience what those who serve us have to do, so a day was arranged for the "Miss Sahib" to go the rounds with one of the school Dáis, and thus get acquainted with the children's mothers and learn a lesson in sympathy and consideration.

"Surely your highness will not walk all the way! The jinricksha is at hand, the way is long, the houses scattered, and it will be very hot," exclaimed the kind-hearted woman. "Will it be proper for your honor to cross the road with the children, in front of all sort of vehicles?" was asked in a tone which was full of astonishment at such unusual proceedings.

Finding argument of no avail the Dái led the way to the first house, which was down a narrow gully leading out into a small square. The Miss Sahib in her innocence determined to give the Dái a lesson in expeditiousness, but she forgot to reckon with the East. The first child called for was "off playing somewhere," said the mother in an indefinite tone, as she hospitably pulled a bed out from inside for the inquirer to sit upon, while the Dái went to hunt her up.

A friendly young Hindu woman from across the way was called to come and have a chair while she waited, but the "Miss Sahib's" patience, as well as the minutes, were flying at this first unexpected delay. However, delays need not be lost, and by the time Bittu had arrived breathless and with her *chäddar* trailing after her, hostess No. 2 had asked to have a teacher sent to her. A start had scarcely been made when Bittu's quarrelsome young brother came running in yelling at the top of his voice that Bittu had his kite string, and thereupon began to take it from

her in no gentle manner. He was pacified after a few minutes and another start was made with Bittu dancing along like a wee brown elf, her *chäddar* still trailing in the dust.

A sad sight was met at the next house, where inquiry was made as to whether Shaleidan was ready for school. An old crone answered. "She is in there," pointing toward a tiny dark room. As soon as the eyes became accustomed to the darkness they saw the poor child lying in one corner on a bed, but almost unrecognizable because of smallpox. Speaking a few words of cheer and comfort and giving the mother some suggestions about caring for her, the two hurried on to the next house, where, for a wonder, the child was ready.

The "Miss Sahib" was properly introduced to mother and grandmother, who on so short an acquaintance accompanied the party to the next house, where they volunteered the information that "Miss Sahib" is both good and righteous, and you need never fear allowing your child to go to her school," which unsought recommendation was much appreciated. The house following this was not so encouraging, as the elder brother, a bigoted Hindu, was at home, and said very decidedly that his small sister had learned quite enough, and as it was not their custom to send girls to school anyway R ni would not go any more. Arguments and persuasion were of no use, and so he was left without hope of Ráni's coming to school.

Several of the girls spying the "Miss Sahib" with the Dái, came running down the street without being called, and presently there was quite a little flock collected, which made the gradually enlightened "Miss Sahib" feel that they would get on faster. Suddenly there was a swish of *saris*, a jingle of anklets, and not a child was in sight. Where had they gone? Catching sight of a sweetmeat-man down a gully they had fled precipitately to lay in a supply for their tiffin, and it was only after much persuasion that they could be induced to hurry on. Then all went right merrily, twos and threes being added to the number here and there, until the leader felt like the Pied Piper of Hamlin himself.

In a short time the *dulimen* were sighted and having committed some of the brownies to them they were sent on to school with a load, while the remaining children were searched for. The information was given at Gujjo's house that she had gone to bathe, so the Dái went to hurry up this young person, while her companion accepted a kindly proffered chair, and proceeded to get acquainted with the mother. The young pupil came in presently in a leisurely way, dripping, and declared she had not yet eaten her breakfast, and her hair must have time to dry, so the Dái could return for her later. Two others were about finishing their morning repast, which meant at least a ten-minute wait; another was taking as much time to arrange her *sari* and jewelry as a society dame. The doling out of medical advice, bits of comfort and cheer to sad mothers, grandmothers and other interested relatives on the way all took time, and when the "Miss Sahib" arrived at the school with the second flock of children she knew in her heart without a doubt that the Dái earned her pay and was a person with whom to sympathize.

BLIND SISTER.

By Dr. Mary Newell.

WE have such an interesting little blind girl in our Margaret Williamson Hospital now whose name is Ding Di, but all the Chinese call her "Blind Sister." She was brought to us last Winter by her family, just as she was recovering from smallpox. A poor little mite, blind in both eyes as the result of the disease and lack of proper care during her illness. The family gladly left her with us, after being assured she would never regain her sight. She is very bright and cheery and has a most contagious laugh. The Bible Women have taught her to sing "Jesus Loves Me," which she dearly loves and will ask us to sing it as she follows us around. She can go around the Wards by herself and to the waiting room for the Chinese, and rarely has an accident. We love her dearly and would dislike very much to part with her now. Some time we hope to locate her in a school for the blind, and trust she may develop into a Bible teacher among her sisters afflicted also with loss of vision. When I say to her, "Little Sister, are you well to-day, and can you see?" she will reply, "No I do not see, but I am very well." Her cheerfulness in the midst of her darkness is a continual rebuke to all.

Miss Owen writes from Cawnpore: "The missionaries gave us a royal welcome, which seems to increase as the days pass. The older children of the Orphanage welcomed us with songs in English and Hindustanee the night we arrived. They are very devoted little friends and always have a glad greeting whenever we appear."

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from December 1 to December 31, 1907.*

ALLAHABAD, INDIA.

Mass.—Boston Br., Miss Cora Truxbury, Treas. Mrs. J. A. Beebe, for Zenana work,	$100 00	
N. Y.—Albany Br., Miss M. L. Leonard, Treas. Rensselaer Mission S.S., for scholarship, 50.00; N. Y. City—Friends, for Miss Roderick's work, 13.00,	63 00	
N. J.—Chatham—S. S. Class (Ogden Mem'l Ch.). Mrs. Lawrence Day, for Faith, 20.00; Morristown Aux., Mrs. W. W. Cutler, Treas. pro tem, for salary of Miss Harris, 100.00,	120 00	
Pa.—Johnstown, Dr. B. T. Caldwell, for Chamali,	5 00	
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y., Y. W. C. Ass'n, East Br., through Mrs. J. P. Elliott, for Shalyada,	10 83	
Total,		$298 83

CALCUTTA.

Mass.—Boston Br. Miss Cora Truxbury, Treas. for Ncarola,	$25 00	
N. Y.—Brooklyn, Primary Dept. (Clinton Ave. Cong. Ch.) Mr. T. G. Bunker, Treas., through Mrs. S. T. Dauchy, for orphan, 15.00; Jr. Branch, Miss Christine Kirkland, Treas. for Shadonimi, 25.00; N. Y. City—A Friend for Miss Costellow's salary, 200.00; in memory of Miss S. F. Gardner, 100.00 for High School,	340 00	
N. J.—New Brunswick. Aux., Miss A. B. Cook, Treas., for orphan, 15.00. Princeton Br., Mrs. S. R. Winans, Treas. for Zenana work, 67.00,	82 00	
Pa.—Williamsport, "What We Can Circle," Miss J. Williams, Treas. for orphan,	6 25	
Ill.—Chicago Br., Mrs. J. R. Leonard for orphans,	100 00	
Mo.—St. Louis Aux., Mrs. S. W. Barberi, collection for Bible Reader,	10 00	
Wis.—Milwaukee, Normal School, Mr. J. F. Hogan, Treas. for Kamaline,	15 05	
Total,		$578 30

CAWNPORE.

Mary Avery Merriman School.

Mass.—Taunton, Miss K. I. Sanford, for orphan,	40 00	
N. Y.—New Brighton, Mrs. J. J. Wood, for orphan	2 00	
Pa.—Lancaster, Miss Mary Gochnauer, for Razi, 3.75. Westchester, gift for the Master, for Delari, 5.00,	8 75	
Md.—Baltimore Br., Mrs. A. N. Bastable, for Lalliya,	20 00	
Ind.—Lafayette, Mrs. Z. S. Ely, for orphan,	20 00	
Cal.—Santa Barbara, Dr. H. P. Merriman,	50 00	
Total,		$140 75

FATEHPUR.

N. Y.—Brooklyn, Jr. Branch, A Friend,	$25 00	
N. J.—Fanwood and Scotch Plains League, per Mrs. H. S. Fullerton, for May's work,	23 45	
Pa.—Wells Tannery, Mr. and Mrs. S. P. Wishart, for Miss Todd,	10 00	
Canada—New Brunswick, Netherwood School, Mrs. W. R. Ganong, for Miss Todd,	10 25	
Total,		$68 70

JHANSI.

"Mary S. Ackerman Hoyt Hospital."

N. Y.—New York City, Estate of Ezra P. Hoyt, Dr. J. Ackerman Coles, Ex.,	$150 00	
Md.—Baltimore Br., Mrs. A. M. Carter, Treas., Miss E. C. Wright, for bed,	25 00	
Total,		$175 00

SHANGHAI, CHINA.

N. Y.—Albany Br., Madison Ave. Ref. Ch., for Dr. Reifsnyder's Assistant,	$60 00	
N. J.—Jersey City, Mrs. L. A. Opdyke, for Me Tsung, Bridgman Home	10 00	
Pa.—Allegheny, Orphan Asylum, Miss. B'd per Mrs. C. A. Oudry, for M. W. H.,	5 55	
Md.—Baltimore Br., for support of Ah Woo—Bridgman Home,	40 00	
Total,		$115 55

YOKOHAMA, JAPAN.

N. Y.—Albany Br., Miss M. L. Leonard, 60.00; Madison Ave. Ref. Ch., 60.00; both for Bible Readers. Brooklyn, "Life Line Mission, Mrs. M. J. Donnelly, Treas., for Out Stations, 30.00. New York City, Mrs. G. W. Wales, for B. R. Suga Funio, 10.00; Miss Mary Crosby, for Miss Crosby's work, 50.00,	$210 00	
N. J.—New Brunswick Aux., Three Scholarships, 120. Plainfield, Mrs. J. W. De Graff, for Nutsao Hoyo, 40.00,	160 00	
Pa.—Pittsburg, Miss M. E. Smith,	10 00	
Total,		$380 00

GENERAL FUND.

Mass.—Haverhill, Friends, per Miss S. N. Kittredge,	$16 00	
N. Y.—Albany Br., 249.00. Brooklyn, Miss E. E. McCartee, 25.00; Mrs. W. H. Harris, 4.00; Mrs. C. Patterson, 1.25. Jr. Br., Miss H. E. Forbes, 9.50; Miss E. W. Beers, 20.00. New York City, Mrs. Chas. Parsons, 20.00; Mrs. D. I. Reynolds, for printing, 5.00,	333 75	
N. J.—Fairton, Mrs. M. J. Sheppard, 1.00. Montclair, Mrs. Benj. Carter, 10.00. Newark Aux., Mrs. R. H. Allen, Treas., Mrs. P. H. Ballantine (Trinity Ch.), 200.00; Mrs. Chas. Wheeler, 10.00 North Reformed Church. Collected by Miss Edith Merry: Mrs. R. F. Ballantine, 25.00; Mrs. J. H. Ballantine, 10.00; Mrs. Joseph Pienovi, 1.00; Mrs. J. Wilbur Smith, 1.00; Miss A. B. Duryee, 1.00; Miss M. O. Duryee, 1.00; Mrs. F. S. Douglas, 1.00; Mrs. Peter Campbell, 2.00; Miss E. S. Depue, 1.00; Miss Edith Merry, 3.00. Collections by Miss Avery: Mrs. James E. Howell, 1.00; Mrs. Horace Carter, 1.00; Mrs. R. Smith Carter, 1.00; Mrs. Frank Crane, 1.00; Mrs. Albert Courter, 1.00; Mrs. John H. McCracken, 1.00; Mrs. William Noe, 1.00; Mrs. Fred. Moore, 1.00; Mrs. Clarence Alling, 1.00; Mrs. Joseph Coult, 1.00; Mrs. Matthew T. Gay, 1.00; Mrs. C. C. Hine, 1.00; Mrs. Geer, 1.00; Miss Josephine Beach, 1.00; Miss Jane A. Avery, 10.00; Mrs. Gulick, 1.00; Miss F. L. Smith, 2.00; Miss Wallace, 2.00. Collected by Miss J. W. Abeel: Mrs. Frederick Frelinghuysen, 5.00; Mrs. Robert Symington, 10.00; Mrs. Janet Marshall, 5.00; The Misses Condict, 2.50; Mrs. James Dusenberry, 1.00; Mrs. Benjamin Stitis, 1.00; Mrs. Emma Brown, 1.00; Miss J. W. Abeel, 2.50.	$324 00	
Ill.—Chicago Br., Mrs. J. R. Leonard,	25 00	
Total,		$698 75

SUBSCRIPTIONS TO MISSIONARY LINK.

Mr. J. T. Pratt, 5.00; Miss H. N. Williams, .50; Miss J. L. Hardy, .50; Rev. F. Raeder, .62; Miss E. C. Wright, .50; Mrs. B. Colby, .50; Mrs. M. G. Hall, .50; Mrs. H. E. Forbes, .50; Mrs. C. W. Cary, .50; Mrs. Z. S. Ely, .50; Miss S. N. Kittredge, .50. Total, 10.12.

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Philadelphia, Pa.

For Allahabad—Washington Prayer Circle for Daisy,		$15 00
For Calcutta—Mrs. L. A. Ross, for Bible Woman.		7 00
For Cawnpore—Miss F. E. Beck and Mother for B. Woman,	$5 00	
Mrs. H. I. Angel, for Beta Bai,	4 00	
Y. P. S. President, St. Chapel, Passaic, N. J., for Mrs. Rowe,	30 00	
Miss H. H. Baldwin, for her girl,	25 00	
		64 00
For Fätehpur—Mrs. J. W. Howe, for her girl, 2.00; for B. Woman, 5.00,		7 00
For Jhansi—Mrs. G. A. Brewster, for B. Woman,	$10 00	
Mrs. J. A. Weston, B. Woman,	60 00	
Miss L. E. Allen, B. Woman,	15 00	
Mrs. W. C. Albertson, to Miss Fairbank,	5 00	
		90 00
For Japan—Miss A. R. Harper, for Iguchi Tadayo,	$10 00	
Frank Nichter, for Ito Kotoji,	10 00	
Miss H. A. Hoover, for Iida Setsu,	28 00	
Mr. and Mrs. F. H. Frederick, for Suga Mori,	10 00	
Mr. Murray and Bisel, for Yachiyo Murn,	10 00	
Mr. and Mrs. Benj. Daniels, for Yae Hirota,	30 00	
Mr. G. A. Brewster, for Saki Suzuki,	5 00	
Chas. L. Hutchins, for Yoshida Kono	5 00	
Two Sisters (Philadelphia), for Osaguma Shimo,	15 00	
Mr. and Mrs. J. S. Mann, for Okazoe Sumi,	60 00	
Dr. E. E. Bralton, for Tami Furusi,	20 00	
Mr. and Mrs. G. H. Weigel, for Rai Sugai,	30 00	
J. Dickson, in Memory of Mother, for Narvea Hibi,	60 00	
		293 00
Total,		$476 00

RECEIPTS OF PHILADELPHIA BRANCH.

Mrs. Mary L. Waterall, Treasurer.

Quarterly salary, Dr. Reifsnyder,	$150 00	
Quarterly salary, Dr. Ernst,	150 00	
Quarterly salary, Miss Todd,	150 00	
Quarterly salary, Miss Roderick,	70 00	
Extra for Shanghai (Margaret Williamson Hospital),	300 00	
Bungalow debt, Jhansi.	200 00	
Bungalow at Fätehpur,	200 00	
Mary S. Stotesbury Scholarship,	30 00	
Total,		$1,250 00

SUMMARY.

Allahabad,	$313 83
Calcutta,	615 30
Cawnpore,	204 75
Fätehpur,	425 70
Jhansi,	615 00
China,	565 55
Japan,	673 00
General Fund.	768 75
Link subscriptions,	10 12
Legacy of Mrs. Rosa E. Rainsford,	1,500 00
Total,	$19,192 00

MARGARETTA WEBB HOLDEN, Treasurer.

LIFE MEMBERS

The payment of $50.00 will make the donor or any person named a Life Member of this Society; $25.00 a child a Life Member.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: 6 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital, West Gate.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister. Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey. } Anthony Dey.
Mrs. Mary B. Humphreys Dey, }
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowery.
Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss A. S. Lapsley.

SHANGHAI, CHINA. ENDOWNED BEDS IN MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stainslaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Mission-
Ruthby B. Hutchinson— } ary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—Friend.
Mills Seminary—"Tolman Band." California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— { Miss Norris. / Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Beds—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— { Mr. George G. Yeomans. / Mrs. Anna Yeomans Harris. / Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey— { Anthony Dey.
Mrs. Sarah Scott Humphreys— { Anthony Dey.
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
Hannah Edwards Forbes— } Miss H. E. Forbes.
Adeline Louisa Forbes— } Miss H. E. Forbes.
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown— } Ellen L. A. Brown.
Caroline Elmer Brown— } Ellen L. A. Brown.
Maria Robert—Miss L. P. Halsted.
Zalmon B. Wakeman Memorial—Mary F. Wakeman.
Bethune-McCartee Memorial—Mrs. Peter McCartee.
Mary Finney—Mrs. J. M. T. Finney.
Concord (N. H.) Branch.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one-half yards of unbleached cloth for *chud dahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1,000 dolls and prizes similar to those needed in Cawnpore, 1,000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Jhansi.—For Hospital.—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, note books, note paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, blackboard sheeting—crayon, pencils—lead and slate, pens. note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for kurtas.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming;* long in the skirt, that may suit children of rapid growth.

China.—No wristlets needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, Esq., President E. P. BANCROFT, Financial Secretary

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

A PATRIOTIC WORK

TESTIMONIALS

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

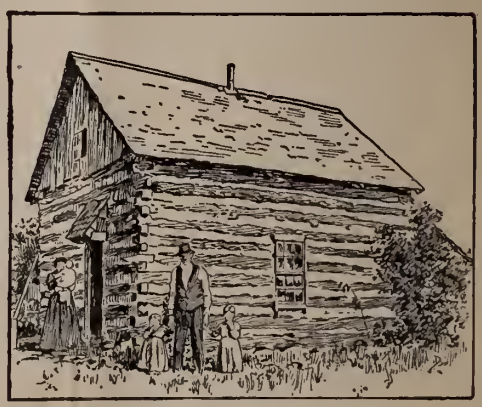
"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian and the Negro, as well as to the Frontier Farmer Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers and Christian Literature.

$1.00 brings a child into Sunday School. **$5.00** puts a Library of **30** good books into a needy school. **$10.00** a Library of **60** books. **$25.00** starts a new school. Nearly **2000** schools established in the past twelve months UNION SCHOOLS LEAD TO CHURCH PLANTING. **$700** to **$800** supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,
156 Fifth Avenue, New York City

The legal form of bequest is. "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa. .....dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."